but so as that in each of these were both together; forasmuch as neither the matter could co* here together, unless it were contained by some active force, nor the active force subsist of itself without matter, because that is nothing, which is not somewhere,—But besides these Stoics, there were other philosophers, who, admitting of incorporeal substance, did suppose two **first** principles, as substances really distinct from one another, that were co-existent from eternity—an incorporeal Deity and matter; as for example, seeEtueb. Aoaxagora^ Archelatts, Atticus, and Jrf«p. hv. Kb. r.c.?. many tndre; insomuch that Fythtgorms himself was reckoned amongst those by NumeniiiSy and Plato by Plutarch and **Laer~** tius.

And we find it commonly taken for granted, that Aristotle also was of this persuasion, though it cannot be certainly concluded from thence (an •some seem to suppose), because he tbe eternity of the world; Plotinus, Porphyrius, Jam-blichus, Proclus, and SimpliciuK doing the Iiki% and yet, notwithstanding maintaining, that God was the sole principle of all things, and that matter also was derived from him- Neither will that 1.1 r i > Pas5ia?e °f Aristotle's, in his **Metephy-**sds. tom. jr. sics, oocessarilv evince the contrary:

oper. **OOKCI** TCI atrtov ifacrtv **ttyot Kai «p)(»i TIC, \3fOa**

seems to be a cause to all **thinga,** and a certain **principle-;—because** this might be understood **only of** the forms of tilings.

But it is plain, that Plutarch was a

maintainer of this doctrine*, from his discourse upon **the** Platonic **nsychogonia* (besides** other places):

*** Tom, it, op«r. p. ION,**